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THROUGH ENLIGHTENMENT TO THE DEVELOPMENT OF NATIONAL CONSCIOUSNESS

Enlightenment is a cultural and historical process of critical judgment by the people of its past and its present, the process of transformation of literacy to the national assets, the formation of literacy and word culture as a result of which a historical community of people realizes itself as a subject, its dignity and unity. The integral moment of the given process is an increase of value of the teacher, the instructor and the person aspiring to enlightenment. On the basis of and during education the national consciousness, the national identity, the concept of a human individuality, value of a personal beginning in each person is formed in the people. The epoch of enlightenment in the history of every people can be called "axial time". As K. Jaspers wrote, at this time "the person realizes life as a whole, himself and the borders ... Realizing the borders, he puts before himself the prime targets, learns absoluteness in depths of self-consciousness and in clearness of the transcendental world".

Every people in its historical development not once pass through enlightenment. At each rotary stage of its historical life before a society there is a necessity of national comprehension of features and radical problems of the given period. The epoch of the European Enlightenment of the 18th century was not the first and is not last. The history of the world civilization shows that many nations of the world have not unitary more than once passed through the process of enlightenment in the history of their development.

Historically, the first epoch of enlightenment could be named a period of becoming of the ancient Greek culture accompanied by opening to an increasingly broader audience of people and eventually to all people an access to the inner world, which has earlier been the privilege of the few. This process was served with the transformation of writing to a means of the common culture. J-P. Verment notes that "writing in actually intellectual plan starts to serve as a means of the common culture and allows to distribute in full measure knowledge which have earlier been destiny of the few or have been under ban ... Writing began to satisfy needs of spreading the knowledge almost the same as spoken speech did ... Since the VIII century BC writing has not assumed a special skill accessible only to scribes any more, but has received a wide and free distribution among people".

In the ancient Greek enlightenment sophists who democratized philosophical knowledge, promoted formation and development of culture of dispute, discussion, proof and refutation, dialogue, played an important role. Due to sophistical - in positive sense of this notion - enlightenment the ethnic self-consciousness of the ancient Greeks that manifests itself in their division of the world on the Hellenic and the barbarous was generated.

However, as philosophy of history testifies, after antiquity during each historical epoch peoples anew realize, open or find themselves. It happens in unity of revival and enlightenment. So, for example, the again formed Arab-Muslim world from VIII to XI centuries obtains self-consciousness on the basis of enlightenment and revival of ancient Greek philosophy.

Further, under the influence of the getting educated Muslim world which demanded goods deliveries for the huge urban population of Damascus, Tunis, Baghdad, Cordoba and other cities from the barbarous West, - wood, fur, slaves - embryos of cities, ports began to appear. The phenomenon of enlightenment of cities, according to J. Le Goffs research, by XII century has thoroughly changed the economic, social and political structure of the West. "To these revolutions, one more will be added - the cultural. And one more - an intellectual revival joins births and views". The intellectual revival happens in the form of theological and philosophical scholasticism. Scholastics as well as sophists, educated the people, promoted the formation of spirit of inquisitiveness, supervision, research which has blossomed, fed by seeds of the Greek-Arabian science. "Thirst for knowledge has received such spread that the most famous of popular writers of the century Honory Otensky summarized it by a surprising formula: ignorance is the person's exile, his fatherland is a science". One of the greatest achievements and creations of medieval enlightenment of the Western Europe were universities, an original corporation of teachers and students; another - the formation of the European self-consciousness, mentality and identity.

The third wave of enlightenment in Europe occurred in the Modern Period. The new epoch - an epoch of geographical discoveries, the expansion of commodity- money turnover, which strengthened with transition to the monetary rent, the formation of national states and other trends - generated the necessity of a new - national self-consciousness. The intellectuals dissatisfied with absolute monarchy and its ally - the church, headed this wave of enlightenment.

On its orientation, on its tone, the contents the European Enlightenment of the XVIII century essentially differs from the ancient Greek and medieval western enlightenment: it is, first, "enlightenment from above" and, second, its rationalism is based on achievements of the science contemporary to it. Ideas about necessity of rescue of public consciousness and all the society from the still prevailing medieval stagnancy by enlightenment and its (of education) - philosophical ideas are born "in aristocratic circles, in the Parisian interiors". Thinkers of the French Enlightenment "counted in all cases the first obligation of a science fearlessly to act with the results and judgments and to take part in work on prosperity of common welfare. These French thinkers for the first time stated and understood the task of science to educate people and from their part tried to resolve it". The neo-European enlightenment is based on ideas and achievements of the epoch and more boldly and as Hegel has it, more wittily struggles for formation of a new outlook, a new world organization. It tries to solve this task through rational - logic criticism and judgment by "common sense" of all spheres of social being of that time.

Ancestors of the European Enlightenment the French philosophers of the XVIII century as Hegel marks, "broke all prejudices and won a victory over devoid-of-notion preconditions and recognized provisions positively existing in the field of religion, being in connection with habits, customs, opinions, legal and moral definitions and civil system". All should be reconstructed according to rational thinking, scientific consciousness of the "tops", educated governors. Voltaire, Holbach, Diderot and other representatives of Enlightenment, criticizing superstition, stagnancy of thinking of representatives of the church, tried to realize essence of religion and God again rationally. Therefore they can be named inconsistent atheists. Hegel, Vindelband and others consider that the educators' view about God cannot be named atheism .

The history of the enlightenment movement not only in Western Europe, but also in Central Asia, in Russia, in Azerbaijan testifies that there is no inevitable connection of education and atheism. Though also consecutive enlightenment with necessity will lead to comprehension of incompatibility of religion and science. Religion is a natural- historical result of the spiritual development of mankind. Peoples during one epoch of enlightenment overestimate values of religion, during other epoch underestimate it and subject to rational, but inconsistent denying,

during the third epoch - through the epoch of modern enlightenment - realize that religion has an irreplaceable socio-historical, civilized value.

At the end of the XIX century and in the beginning of the XX century a new historical stage of enlightenment begins. One of its features is that natives of the people (at Uzbeks - Z. Furkat, Hamza H. Niyazi, at Bashkirs - Akmullah, at Azerbaijanis - Shirvani S. A., Sabir Mirza Alekber, etc.) act as educators. The second feature - alongside with formation of the new national rational self-consciousness comprehension of an international unity with other peoples happens.

It is especially brightly shown in the enlightenment movement of small peoples of the Russian Empire. So, for example, Furkat and Khamza (Uzbeks), Akmullah (Bashkir), Shigabuddin Marjani (Tatar), Ibrai Altysarin (Kazakh), M. F. Akhundov and Kudey (Azerbaijanis) and others, saw education of peoples not only in getting of literacy and familiarizing with achievements of science, but they also believed in necessity to be learned about culture of the Russian people, as well as in unavoidability of joint historical destiny of their peoples and Russia.

To some measure the principle of proletarian internationalism is a political display of one of ideas of the given historical stage of the enlightenment movement. However the one-sided understanding and practical application of this principle brought to nothing some achievements that the enlightenment movement had attained in pre-revolutionary Russia. As a result of excesses of the national policy pursued by top management of the CPSU instead of the real equality of peoples of the former Russian Empire the policy of the superiority of the Russian nation was carried out in reality. A consequence of such policy was formations of the inferiorities complex in psychology of the representatives of small peoples: training of children at Russian schools, doing both business, and friendly chats in Russian was considered prestigious. Many young people from small peoples poorly spoke native languages or were not able to speak at all. At the same time latently in ordinary people's consciousness a protesting psychology is born, naturally available nationalist elements of the people's self-consciousness increase, turning at times into separatist moods.

A new stage of enlightenment for the former republics of the USSR begins with stepping into the stable socio-political and economic development. The present enlightenment fulfills the task of formation of national self-consciousness, identity of new time, revival of national self-esteem and the principle of dialectic equality of all nations and peoples of Russia. Here an important role is played by the revival of historical memory, turning of the past into the base of the present and movement to the future. Not without reason O. Spengler marked: "The animal has only future, the person knows also the past". The core of national self-consciousness of every people is what went before, which is being forgotten makes people "mangurt". Losing history and identity people are turning into the population and mass. People is such part of the population of a certain country (a subject of federation or confederation) which has its historically developed social and economic connections, the social hierarchy, historically developed traditions, moral values and principles, historical memory about the outstanding representatives, norms of behavior and steady mentality.

One of the major goals of modern enlightenment in the countries of the post-Soviet area consists in adequate comprehension, studying and understanding religion as an original form of display of essence, culture and spirit of the people, in removal of all negative consequences of confrontational atheism. Results of the spontaneous revival of religiousness have shown the danger of uneducated perception of belief and an absolute must of a rational, system and scientific approach to religious enlightenment of the people excluding militant religiousness.

Another vital task of the present stage of enlightenment is democratization of the society. But, if the neo-European education was engaged in democratization of a state system and science,

modern education democratizes the people's way of life. Its edge is aimed at systematization of democratic elements available in traditions and customs, their connection with political democracy and creation of a democratic way of life. The huge positive and negative political experience of the FSU peoples, formation of political elite of a new generation and deep democratic principles in the way of life of peoples of the young subjects of the world policy allow to hope for a successful implementation of ideas of modern Enlightenment.

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ЧЕРЕЗ ПРОСВЕЩЕНИЕ К РАЗВИТИЮ НАЦИОНАЛЬНОГО СОЗНАНИЯ

Резюме

В статье автор рассматривает просвещение как культурно-исторический процесс критического суждения народом своего прошлого и своего настоящего, процесс трансформации грамотности в национальные активы. Формирование мировой культуры, в результате чего историческая общность людей реализует себя как субъект, его достоинство и единство. Интеграционным моментом того процесса является повышение ценности учителя и преподавателя и лиц стремящихся к просвещению. В процессе образования и на его основе у народа формируется национальное сознание, национальное тождество, концепция индивидуальности человека, ценность личностного начала у каждого лица. Эпоха просвещения в истории каждого народа может быть названа « основным временем».

Каждый народ в своем историческом развитии не единожды проходит через просвещение. На каждом этапе своей исторической жизни общество сталкивается с необходимостью национального понимания черт и радикальных проблем данного периода.

Прослеживая те или иные этапы развития просвещения, автор проводит сравнение между древнегреческим, средневековым западным, европейским просвещением, а также современным просветительским движением в Центральной Азии, России и Азербайджане.

Ключевые слова: просвещение, национальное сознание, древнегреческая культура, средневековое просвещение, рационализм, национальное самосознание, образование, демократизация.

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MAARİFLƏNMƏKLƏ MƏNLİK ŞÜURUNUN İNKİŞAFI

Xülasə

Məqalədə müəllif maarifçiliyə xalqın öz keçmişini və müasir dövrünü xarakterizə edən biliyin transfarmasiyası, mədəni-tarixi proses kimi baxır.

Dünya mədəniyyətinin formalaşmasında insanların tarixi ümumiliyi özünü subyekt kimi reallaşdırır. Bu prosesin integrasiya momenti isə müəllim, pedaqoq və maarifləndirici şəxslərin dəyərlərinin artırılmasıdır. Təhsil prosesində xalqın milli-mənlik şüuru, milli eynilik, insan fərdiyəti konsepsiyası formalaşır. Hər bir xalqın tarixində maarifçilik dövrü, “əsas dövr” adlanır.

Hər bir xalq öz tarixi inkişafında dəfələrlə maarifçilik dövrünü yaşayır. Cəmiyyət öz tarixi həyatında milli dərkin xüsusiyyətləri və dövrin radikal problemləri ilə üzləşir. Maarifçiliyin inkişaf

dövrlərini təhlil edərək müəllif qədim yunan, orta əsrlər Qərb və müasir Avropa maarifçiliyini müqayisə edir, bu kontekstdə Mərkəzi Asiya, Rusiya və Azərbaycan maarifçilik hərəkatına münasibətini bildirir.

Açar sözlər: maarifçilik, mənlik şüuru, qədim yunan mədəniyyəti, orta əsrlər maarifçiliyi, rasionalizm, rasional, şüur, təhsil, demokratikləşmə.

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